

Shaykh Sulayman al-'Alwan's Sharh on the Chapter of Funerals [Bāb al-Janā'iz] from Bulugh al-Maram:

The author, may Allāh (سبحانه وتعالى) have mercy upon him, began this chapter with the Hadīth of Abī Hurayrah (رضي الله عنه), that he said:

#498 – The Messenger of Allāh (صلى الله عليه وسلم) said: “Remember, as much as you can, the destroyer of pleasures: al-Mawt[Death].” Reported by al-Tirmidhī (رحمه الله), al-Nasā'ī (رحمه الله) and it was authenticated by ibn Hibbān (رحمه الله).

Sharh of Shaykh al-'Allāmah Sulaymān ibn Nāsir al-'Alwān (حفظه الله):

And this report was narrated by Imām al-Tirmidhī (رحمه الله), ibn Mājah (رحمه الله) and ibn Hibbān (رحمه الله) in his Sahīh from the chain of al-Fadhal ibn Mūsa (رحمه الله) from Muḥammād ibn 'Amr ibn 'Alqamāh ibn Waqqās al-Laythī (رحمه الله) from Abī Salamah ibn 'Abdūl Rahmān (رحمه الله) from Abī Hurayrah (رضي الله عنه).

Al-Nasā'ī (رحمه الله) narrated it in his Sunan from the chain of Muḥammād ibn Ibrāhīm (رحمه الله) from Muḥammād ibn 'Amr (رحمه الله), and Muḥammād ibn 'Amr (رحمه الله) is differed upon, he was authenticated by al-Nasā'ī (رحمه الله) and Yahyā ibn Ma'in (رحمه الله), and it's narrated from Yahyā ibn Ma'in (رحمه الله) that he said “The people are still taking/accepting his Hadīths”, and reflecting upon the words of the scholars of Jarh wal-Ta'dīl [science of differentiating between the authentic & weak narrators] regarding Muḥammād ibn 'Amr, you find that the person is trustworthy, however he confuses himself and commits mistakes at times, especially from the Hadīth of Abī Salamāh ibn 'Abdūl Rahmān, and that's why he isn't to be accepted when he reports on his own in the Usūl [the main hadīth of the chapter], which the Ummāh is in need of.

And the Hadīth has a Shāhid [narration to support its meaning] with al-Maqdisī in al-Mukhtārah from the chain of Mu'mal ibn Ismā'il (رحمه الله) from Hamād ibn Salamah (رحمه الله) from Thābit al-Banānī (رحمه الله) from Anas ibn Mālik (رحمه الله) from the Prophet (صلى الله عليه وسلم) similar to it [the previous Hadīth], and some of the later scholars claimed that this report is upon the condition of Imām Muslim (رحمه الله) and this is feeble and wrong, because Mu'mal ibn Ismā'il is not from the narrators of Imām Muslim (رحمه الله) of those who's Hadīths he relied upon in the Usūl [the core hadīths in his Sahīh], and Mu'mal ibn Ismā'il is weak in memory, as it was mentioned by more than one scholar from the Muhadithīn, and the conclusion is that the Hadīth of this chapter is “Hassan”.

The Prophet's saying: {as much as you can} This is a command, and by principle, commands are taken as Obligations, as long as there's no obstacle which prevents that [from being obligatory].

The Prophet's saying: {Remember the destroyer of pleasures} It's reported[the word Hādim] with a "dāl" with a dot[ذ] & without a dot[د], and it is Death, indeed the remembrance of death, and increasing in its remembrance saves the soul from falling into the Muharrâmât[prohibited acts] such as Ghībah[backbiting], Namīmah[gossip], falsely eating the wealth of the people[i.e. Ripping them off], stealing, usury, and similar to that from the prohibited acts, for indeed remembering death protects the soul from all ugliness[i.e. Bad things], and brings life to the heart, so that's why it's prescribed for the muslim to increase in the remembrance of death, so that he can protect himself from falling into the Muharrâmât, and also because increasing in the remembrance of the destroyer of pleasures gives the slave[of Allāh] motivation to do an abundant amount of deeds for the Ākhirâh, and brings life to the hearts, and removes all kinds of arrogance and self-conceit from the soul, so it's not allowed for a slave to be heedless/forget about death, or else his heart will become darkened and disobedient and he would do al-Fawāhish[indecent/shameful acts] and Muharrâmât[prohibited acts], until it's formed/stuck upon his heart and it becomes like a covered/overwhelming seal upon him, and that's why it's prescribed for a muslim[man] to visit the graves, so he can remember the hereafter, as it will[shortly] be mentioned inshā' Allāh in the Hadith of Abī Sa'eed al-Khudrī(رضي الله عنه), related in Sahīh al-Imām Muslim(رحمه الله).